



The Last SERMON Of Mr. **Henry Smith.**

Sometime Master of Arts in *Christ-Church College* in *Oxford*, & late Minister in *Salop*.

With his earnest Invitations to the Sacrament of the *Lords Supper*. And Directions to young beginners that they may be fitted for that Holy Communion, and receive it with profit.

2. His Holy and Pious Sayings in general, necessary for all persons.

3. Instructions for young People, Exhorting them to Obedience, and duty towards their Parents.

4. The sad effects of disobedience, in the Examples of many wicked and unnatural Children, who came to untimely ends.

With Prayers suitable to divers occasions, by the same Author.

Published for the instruction and benefit of all Christian People.

Licensed and Entered according to Order.

Printed for J. Blare at the Looking-glass on London Bridge. 1686.



The Epistle to the R E A D E R

Reader in this small Treatise, you will find such Spiritual Consolation, as will (if it be rightly applied) strengthen you, and enable you to resist the wiles of the Tempter, who labours to intrap the doubting or careless Son of Woe; and not only so, but hereby you will be furnished daily with Cœlestial Manna to sustain you and to support you from fainting in your Pilgrimage, through the wilderness of this World, till you safely arrive at the Heavenly Canaan, where all is quiet and peace: The which that it may be the portion and portion of all faithful and sincere Christians is the hearty desire of him who is a well-wisher to Soisles.

J. B.



The Last SERMON

O F

M^r Henry Smith

Late Minister in *Salop. &c.*

Luke 10. Chap. 13. Verse.

Woe unto thee Chorazin ; woe unto thee Bethsaida : for if the mighty works had been done in Tyre and Sydon, which have been done in you, they had long ago repented in Sackcloth & Ashes.

Our Blessed Saviour, the Prince of Peace, the Mediator and Judge of the World, in order to recover lost and undone Man, and restore him to the state from whence he (through disobedience) was fallen, laying aside the Ensigns of Glory and Majesty, for a time was content to leave the Right Hand of his Almighty Father, and to forgo those Hallelujahs and Triumphant songs, sung in his praise by Saints and Angels, to take our Nature upon him, and fulfill his Fathers pleasure, that he might take away the

Curse, by becoming an acceptable Sacrifice
 and a propitiation for the remission of sins
 But what Entertainment did this low condescension
 of the Second Person in the blessed Trinity
 meet with among the ingrateful Sons of men? why? almost as soon as he was born
 (though his humble Birth was celebrated and proclaimed with greater magnificence than
 the greatest of Kings, which might have convinced the stupid world that he was the Messiah)
 a Tyrant seeks his life, and all along snarled they were laid to intrap him: ye he went about
 doing good even to those that were his enemies, how many of whom his Miracles (though they were such as never man did) could not move him to relent, or once so much as consider the miserable state they were in; which made our compassionate Lord use these words of judgment Text, viz. *Woe unto thee Chorazin; woe unto thee Bethsaida: for if the mighty works had been done in Tyre and Sydon, which have been done in you, they had long ago repented in Sackcloth and Ashes.* By which it is plain, That Men, and the offers of Grace slighted and neglected, have draw down impendant Judgments upon them, Heads of the Sons of men: for certain it is, that Tyre and Sydon had not the means used for them, that were used in Chorazin and Bethsaida; they had not the Gospel preached unto them,

them, nor the visible presence of God among them ; no, they were in darkness, and groped for that Light only, which others had as bright as the Sun at Noon day, yet shut their eyes against it, they refused his instructions, and would have none of his Reproofs, that (out of the abundance of his love) came to pluck them out of the snare wherein Satan had intrapped them, and *Chose darkness rather than light, because their deeds were evil* ; Oh had they but considered in that the day of their peace, when grace and mercy was offered, how happy had they been ! but by carelessness and negligence letting so great a mercy slip, now he that came to save them, pronounced in the following verse of my Text, that *It should be more tolerable for Tyre and Sydon at the day of Judgment, than for these Cities.*

And now let us consider a little with our selves, and examine whether we are not in the same Balance with those people : whether the others of Grace have not been equal : whether our slighting them have not been more : and if so, how we shall avoid those woes pronounced, which woes are not temporal, but eternal. Have we not had the Gospel in its purity for many years preached amongst us, and its light shining bright as the Morning Star, whilst Nations sit in Darkness, and the

shadow of Death ? how often has Life and ~~hall~~
 Salvation been held forth , and how often ~~God~~
 refused and slighted ? Consider, I say, how ~~hall~~
 the precious moments (upon the well-using of selves
 which our immortal souls depend) have been throu-
 vainly and idly squandered away, in pursuing those
 vanity, and our own idle imaginations , in high
 taking care for the things of this World, ~~vitat~~
 which profit not, but are fading and momentary,
 almost lost as soon as obtained, making we co-
 themselves wings, and flying away ; which vanity
 caused the Royal Preacher to say, That (after ~~lost~~ t
 his considering all things under the Sun) he had
 found them to be but vanity and vexation of our
 Spirit ; and indeed, they are less than vanity, and v
 if compared with those immortal joys, that are laid
 up for the Righteous, which Eye hath not seen,
 nor Ear heard : neither have they entered into the heart of man to conceive.

Have we, I say, slighted and carelessly repa-
 jected these favours and offers of Grace ? then ~~Heav~~
 certain it is, we may expect to be included ~~think~~
 into the number of those that were bidden to such
 the Marriage-Feast, and by many trivial Ex-
 cuses denied to grace the Chamber of their sense
 Lord, and so be pronounced unworthy, which of G
 must needs be the greatest misery that can't lef
 befall us : for that Parable relates not to athen
 temporal Feast, but to the fulness of joy, that this
 shall

and shall be hereafter, in the presence of the great
 God of Heaven and Earth ; and how then
 shall we mourn, when too late we find our
 selves shut out from the Beatifick vision,
 through carelessness and negligence , whilst
 those that travelled in Lanes , and by the
 High-way, little expecting so happy an in-
 vitation, supply our places. O what a tor-
 menting and tormenting sting will it be , when
 we consider, that for the trifling momentary
 vanities of this deceitful World , we have
 lost those immeasurable and unspeakable Joys
 that were freely offered, and might have been
 of our own, for mortifying a few carnal Lusts
 and vain delights, wherein we found no satis-
 action ; Nor will it be the least addition to
 our misery, in our lost Estate, to think how
 we have been invited, and once, and again in-
 vited to embrace Life and Salvation ;
 re may, how we have been almost at the Gates of
 Heaven, and then fainted and turned back, not
 thinking it a prize worth striving for : In
 such a case, I say, if God withdrawing his
 Favour, should give us up to a Reprobate
 sense, and we by sad experience find the hour
 of Grace is past, and not the least Beam of
 light left to comfort and refresh our weary souls,
 then, I say, we should be miserable ; and yet
 this will be the case of every impenitent Sin-
 ner :

shadow of Death ? how often has Life and
Salvation been held forth, and how often
refused and slighted ? Consider, I say, how
the precious moments (upon the well-using of
which our immortal souls depend) have been
vainly and idly squandered away, in pursuing
vanity, and our own idle imaginations, i
taking care for the things of this World
which profit not, but are fading and momentary,
almost lost as soon as obtained, making
themselves wings, and flying away ; which
caused the Royal Preacher to say, That (after
his considering all things under the Sun) he
found them to be but vanity and vexation of
Spirit ; and indeed, they are less than vanity
if compared with those immortal joys, that are
laid up for the Righteous, *which Eye hath not
seen, nor Ear heard : neither have they entered
into the heart of man to conceive.*

Have we, I say, slighted and carelessly re-
jected these favours and offers of Grace ? the
certain it is, we may expect to be included
into the number of those that were bidden
the Marriage-Feast, and by many trivial Ex-
cuses denied to grace the Chamber of their
Lord, and so be pronounced unworthy, which
must needs be the greatest misery that can
befall us : for that Parable relates not to the
temporal Feast, but to the fulness of joy, that

we shall be hereafter, in the presence of the great
of God of Heaven and Earth ; and how then
, how all we mourn, when too late we find our
selves shut out from the Beatifick vision,
through carelessness and negligence , whilst
we pursued that travelled in Lanes , and by the
ways , high-way, little expecting so happy an in-
Worlditation, supply our places. O what a tor-
menting and tormenting sting will it be , when
makime consider, that for the trifling momentary
whidanities of this deceitful World , we have
(afteft those immeasurable and unspeakable Joys
n) hat were freely offered, and might have been
on our own, for mortifying a few carnal Lusts
anity and vain delights, wherein we found no satis-
faction ; Nor will it be the least addition to
our misery, in our lost Estate, to think how
we have been invited, and once, and again in-

created to embrace Life and Salvation ;
y may, how we have been almost at the Gates of
the Heaven, and then fainted and turned back,not
luding it a prize worth striving for : In
such a case, I say, if God withdrawing his
al Effavour, should give us up to a Reprobate
the sense, and we by sad experience find the hour
when Grace is past, and not the least Beam of
it left to comfort and refresh our weary souls,
then, I say, we should be miserable ; and yet
this will be the case of every impenitent Sin-
ner :

ner: for although God is a God of Patience and forbearance, long-suffering, and abundant in mercy, and pardon, yet will not his spirit alwaies strive with man, but being grieved and often affronted, will withdraw himself, and then will they be given up to be governed by their own Lusts and unruly passions, and run into all wickedness: as to plain are the examples of Cain and Judas, and many others that I might instance as failing examples of Divine Vengeance, through the Reown perverseness and folly: for the more Mercies and Opportunities we have to repenmu the greater will be our punishment and shame if we neglect to lay hold on them: for if bto such neglect we grieve and affront the Holy Spirit, that with sighs and groans unutterable makes intercession for us, what can we less expect, than that so high an affront should be as highly resented. And upon the like occa sion was it, that the Prophet *Isaiah*, in the 1. Chapter of his Prophecy, the 2, 3, 4, and 5. Verbes, thus complains, viz. *Hear, O Heaven, and give ear, O Earth: for the Lord hath spaken; I have nourished and brought up Children Go and they have rebelled against me. The Ox knoweth his owner, and the Ass his Masters Cri but Israel doth not know, my people doth not consider.* *A sinful Nation! a Nation laden with im-*

riend iniquity, a Seed of evil doers, children that are abundant corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are being gone away backward. Why should you be striken raw any more? you will revolt more and more: the whole Head is sick, and the whole Heart is unred faint.

as to In consideration of this, I say, let us look us, an back, and consider what God has done for us, how gracious he has been, and what little the Reason we have to sin against so much mercy and goodness, against so much light and so much love; and how we by doing it provoke him to withdraw the light of the Gospel, and if to remove his candlestick from among us, and overshadow us with darkness and desolation; ten as too sadly the Churches of *Asia* (though well planted by the blessed Apostles) have experienced, of which once glorious and flourishing Churches now remains nothing but a Name, in those Countries being at this day totally overspread with *Paganisme* and *Superstition*; and this proceeded from their luke-warmness and coldness in holy Duties; plenty of the Gospel, for want of being rightly used, forsaken them, made them grow wanton, and so forget the hand that protected them, cavelling about niceties, and falling at variance among themselves, to the scandal of their profession.

And

And what less can we expect , unless in time we repent, and be heartily sorry for the mercies we have abused, and thankful for the many deliverances we have had ; no Nation under Heaven having more visibly participated the Almighty's immediate favour. How often, and how miraculously have we been delivered from the treacherous conspiracies and bloody contrivances of our implacable Enemies, visited as with a Fatherly correction by Plague, Sword, Fire, and many other calamities, to wean us from our Sins, and yet have been hardened the more , which may justly incense the God of mercies to deal with us according as he has pronounced by his Prophet Jeremiah, in the 23. chapter of his Prophecy, verse 10. *Moreover, I take from them the Voice of Mirth, and the Voice of Gladness, the Voice of the Bridegroom, and the Voice of the Bride, the sound of the Millstone, and the light of the Candle.*

In which words are comprehended all that can render a people miserable in this World and the World to come : *I therefore, whilst it is to day, hear his Voice, and put not off Repentance till to morrow, for no man knows what a day may bring forth ; Delays are the gilded Baits smoothed over, by which the Devil insnarest and deludes mens Souls, leading them through the*

time the whole progres of their life by vain flattery, of long continuance here, when God knowes we are as often cut off in the flower of our Age, as when Palsey-Winter chills our blood, and leades with trembling steps unto How the Grave : and then we may assure our selves beems Death leaves us, so will Judgment find us : tracie and woe, and alas ! will be our condition, if at the coming of the Bridegroom we want Oyl Ection in our Lamps, for then it will be too late to other day, and we shall for ever be shut out ; or if ye should enter, wanting a Wedding Garment, that is, if we should by vain flattery, or with con dent reliance on Gods mercy, have y hisome prospect of Heavenly happiness, and yet f he never enjoy it, our case will be so much the from more miserable. And it will be more tolerable for *Sodom* and *Gomorrah* in the day of Voile judgment, than for such, because they never had the means of Salvation offered them, but

groped in the dark Mist of Errour , darker than that the Angel overshadowed them with, or when they groped for *Lot's* door. And what if it can be then expected, but for ever to be shut up from the Beatifick Vision , to hear the day dreadful Sentence of, *Depart from me ye cursed* saits into everlasting *Fire* : And who can dwell with the everlasting burning ? *Jer. 33. 14.* And ten to though one this will be the end of such as trifle out their

their time in hopes a Death-bed Repentance will be sufficient to attone for the sins of their whole life, when for the most part they are at that time neither able nor willing, especially of all impenitent sinners ; for as the Son of Sirach says, Eccl. 21. 10. *The way of sinners is paved with Stone, but at the End is Hunger, Darknes, and Pains.* And holy David in Ps. 61. 12. *faith, God rewardeth every man according to his Works ;* yet is not God willing that any should perish, but that all should be saved, and has in the Gospel of his Son left precious promise, as Balm to cure the wounded Soul. Nay, he is not only desirous, but extremly desirous, we shou'd be saved : for our blessed Saviour assures us, *There is more joy in Heaven over one Sinner that repenteth, than over Nine and Nine just persons, that need no Repentance.* And God expostulating with the rebellious Israelites, demands of them the question, *What will ye dye, O house of Israel ?* seeing thereby loath to stretch out his hand against them but like an indulgent Father strives to reclaim them by mildness, and prevent their ruin. For certain it is, that his mercies are over all the works of his Creation. Nor was our Blessed Saviour's compassion less, when he wept over Jerusalem, with this Lamentation *O Jerusalem ! Jerusalem ! didst thou know in thine*

ntain by day the things that belong to thy peace, but
ins now they are hid from thine eyes: How often would
t the I have gathered thy children, as a Hen gathereth
, bower Chickens, and you would not? Now, I say,
or at least this should be our case, let us no longer
may delay our repentance, but labour with dili-
s Hgence to make our Calling and Election sure:
n Ps. Let us labour while it is day, least the night of
acco Death come upon us, wherein no man can work:
g th and contend earnestly for the Faith that was
lave once delivered to the Saints: that having run
ecior the race, we may receive the Crown, which
Sou only can make us eternally happy; which God
eam of his infinite mercy grant to all those that
ble trust in him, and call upon him.

And now to God the Father, God the Son,
and God the Holy Ghost, Three persons, and
One eternal God, be ascribed (as is most just-
ellion ly due) all honour, glory, power, praise,
, W might, majesty, and dominion, both now and
er, for ever, World without end. Amen.

*Seasonable Instructions in order for a Prepa-
ration for the receiving the Holy
Sacrament.*

Receiving the Blessed Sacrament is so
necessary a point of Christian Duty, and
so

So great a Mystery of the Christian Religion
 that it is highly to be observed by all Christians, with the most profound Reverence and
 the strictest preparation : for in receiving worthily, we mystically or spiritually eat the
 Flesh and drink the Blood of our blessed Saviour, that is, by Faith and a full Affiance in
 him, whereby he dwelleth in us, and we in him ; therefore it is not a thing rashly or un-
 advisedly to be undertaken, least the unworthy receiver fare as the man did that wanted
 a Wedding-Garment ; for notwithstanding the Bread and Wine are but Elements for no-
 rishment, yet in such a case they are to be received as a pledge of the Lords death, till his
 coming : it being his special command to his Disciples, That as often as they did it, they
 should do it in remembrance of him ; and b
 them enjoyned to the Primitive Churches, and from thence continued to this day, in spight
 all Opposition, Persecution, or whatever could
 be invented by Heathens or some professors of
 Christianity, that were worse to abolish it
 or render it useless. Therefore let such as
 are desirous to participate of so great a benefit, conducing to the Salvation of their precious
 and immortal Souls, consider.

First, Let not any that is in a known state

of Sin approach the Lords Table, unless he have entred into a state of Repentance, and resolv'd amendment for the future, least instead of receiving benefit thereby, he eat and drink his own damnation, not discerning the Lords Body.

2. After a man hath examined himself, let him consider the wretched state he is in, by nature, and the inestimable value of that precious Blood, that was shed for his Redemption, and beg pardon of God for his past offences, and earnestly desire, that through his grace he may for the future be armed against Temptation.

3. Let a man consider well if he have any prejudice against his Neighbour, or have injured him, and if so, he must reconcile himself, for otherwise he is not worthy of so great a Blessing : for as our Saviour saith, *If a man love not his Brother, whom he hath seen, how can he love God, whom he hath not seen?*

4. When a man is minded to approach the Holy Table, he must lay aside all worldly thoughts, and fix his mind wholly on Heavenly things, considering well that he is more immediately in Gods presence, than at other times, although he is omnipresent, and his eyes at all times pierce the darkest corner of our thoughts and actions.

5. We must put on bowels of compassion, and Charity towards our poor Brethren con-
sidering that God made us Stewards of his good things, that we might dispence them to such as stand in need, and that thereby he may try our Zeal and Love to himself: for *He that giveth to the Poor, lendeth to the Lord*, &c.

6. Have a stedfast faith in Christ, and adore his goodness, that he vouchsafed to humble himself to the death of the Cross, to save lost Man, and (like the Angels) love and wonder at such his condescension, often putting up praises in Divine breathings to him, for such his infinite love and favour.

7. When you kneel to receive the consecrated Elements, let not your thoughts wander, for thereby you will give way to the Tempter to steal away your affections, and place them upon Worldly matters, and trifling vanities, and so lose the benefit of the Holy Mystery.

8. When you have communicated, retire with a stedfast Faith fixed on Christ, in assurance, that through his merits, Salvation can only be derived to Mankind.

9. Do not so soon as the blessed Solemnity is over, return to the World, to mind temporal matters, nor give heed to vain and idle discourses, but spend the remaining part of the day in works of love, charity, holy exercise,

missione, meditation, prayer, and thanksgiving; con-
sider suffer at any time what you have done to
f him out of your mind, nor forget the promises
m to amendment of Life, least God be displea-
may with such trifling, and withdraw his
th face.

10. Learn to be contented in whatsoever
d a nation or condition it has pleased God to
m place you : And if at any time you have any
sav doubts, or trouble arising in your mind, know
wou proceedeth from the temptation that is
ting led to withdraw you from Holy Duty, and
for the best Remedy to withdraw such obstruc-
tis Prayer, and a stedfast faith, and laying
cra d upon the precious promises of life and
der alvation, offered in the Gospel to all that are
ter afflicted or heavy laden. And thus much may
hem briefly suffice for the instruction of such as are
ties desirous to receive the holy Communion of the
ry. Body and Blood of our Blessed Saviour : the
tire benefit of which is great, if with a true and
assu lively faith in Gods mercies, and a resolution
can f amendment of life, it be received ; and the
nity anger as great, if it be unworthily recei-
ed.

*The Holy and Pious Sayings of H. S. B. of
D. in general.*

B

Let

5. We must put on bowels of compassion, and Charity towards our poor Brethren con-^{or su-}fidering that God made us Stewards of his good things, that we might dispense them to such as stand in need, and that thereby he may try our Zeal and Love to himself: for *He that giveth to the Poor, lendeth to the Lord*, &c.

6. Have a stedfast faith in Christ, and adore his goodness, that he vouchsafed to humble himself to the death of the Cross, to save lost Man, and (like the Angels) love and wonder at such his condescension, often putting up praises in Divine breathings to him, for such his infinite love and favour.

7. When you kneel to receive the consecrated Elements, let not your thoughts wander, for thereby you will give way to the Tempter, to steal away your affections, and place them upon Worldly matters, and trifling vanities, and so lose the benefit of the Holy Mystery.

8. When you have communicated, retire with a stedfast Faith fixed on Christ, in assurance, that through his merits, Salvation can only be derived to Mankind.

9. Do not so soon as the blessed Solemnity is over, return to the World, to mind temporal matters, nor give heed to vain and idle discourses, but spend the remaining part of the day in works of love, charity, holy exercise,

life, meditation, prayer, and thanksgiving; nor suffer at any time what you have done to his up out of your mind, nor forget the promises of amendment of Life, least God be displeased with such trifling, and withdraw his grace.

10. Learn to be contented in whatsoever condition or condition it has pleased God to place you: And if at any time you have any doubts, or trouble arising in your mind, know proceedeth from the temptation that is caused to withdraw you from Holy Duty, and the best Remedy to withdraw such obstructing is Prayer, and a stedfast faith, and laying hold upon the precious promises of life and salvation, offered in the Gospel to all that are afflicted or heavy laden. And thus much may briefly suffice for the instruction of such as are desirous to receive the holy Communion of the Body and Blood of our Blessed Saviour: the benefit of which is great, if with a true and lively faith in Gods mercies, and a resolution of amendment of life, it be received; and the danger as great, if it be unworthily received.

The Holy and Pious Sayings of H. S. B. of D. in general.

Let no man take care for the things of the Le
World, more than is necessary, least God b
setting his heart thereon, he forget God. thing

In all Estates learn to be contented with If v
your condition, for if God sees it requisite, overu
can raise you from a low condition to a high God
or bring you from the top of honour, to If a
with Job on the Dunghill. et hin

Refrain evil conversation, least by hearing ing c
vain discourse, you addict your self thereto hose i
and it becomes habitual in you. souls.

If any one injure you, mildly reprove him be pr
that so he being overcome by your meekness to be
may take shame to himself & repent of the evil. Itt

Good words are more forcible than threats, sd
for what is done unwilling is not done hearil all t

Avoid the snare of the beauty, for that (like only
a Trap) is set to intangle thy Soul. Ren

Be not credulous to believe reports, least in nd dili
so doing you creat to your self much trouble. e Val

Let not anger over-power you, nor be sub- agles
ject to unruly Passion: for he that cannot Moj
govern himself, would do ill to rule others. rsetb

If Parents or Children dye, consider they here
were born to that end, and that we may go your
on them, but they cannot return to us; and t, G
therefore restrain from immoderate sorrow, If y
for no sorrow (unless for Sin) is available. em w

Let u wi

Let every man be just in his dealings, least God blast his endeavours : for there is nothing so secret, but his eyes behold it.

If we submit our selves to those that are set over us, we do not therein so much obey Man as God, whose pleasure it is that it should be so.

If any be afflicted with sickness or calamity let him not repine, but bear it as the chastening of the Lord, who sanctifies affliction to those that trust in him, to the saving of their souls.

be profitable Sayings of H. S. to exhort Children to be Dutiful and Obedient to their Parentt.

Little Children, next to serving God, observe to be obedient to your Parents in all things : for so is the will of your Heavenly Father.

Remember what is threatened to naughty and disobedient Children : *That the Ravens of the Valley shall pluck out their Eyes, and the young Eagles shall eat them up.*

Moses in his Law sayes, *That whoever setteth Father or Mother, shall dye the death.* Wherefore take heed, and do it not, no not your Heart : for although Man regards it not, God will surely punish you.

If your Parents be angry, strive to pacifie them with soft and gentle words, and so will you win their love.

If at any time you have committed a sin, deny it not, but be sorry for so doing, and observe for the future you do so no more.

Children, above all temporal Blessing God prize the Blessing of your Parents: for never hap any prospered, on whom their Parents Curse was intailed.

Consider what Christ sayes: He has declared, That whosoever breaks the least of the Commandments, is guilty of the whole Law; And the Fifth Commandment, Thou shalt honour thy Father and Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

Those that cast off Obedience to their Parents, will never be obedient to any man beside them.

The lowly and meek God giveth Grace, but the proud and stubborn shall be abashed.

Consider, little Children, that you must die, for Death as often crops the blossom as the ripe fruit, and then what will become of you, if you are not found obedient to the command of God, that God has set over you for your good?

Satan first striveth to alienate the hearts of Children from their parents, then from God himself.

O let Virtue (my little ones) be your chief Treasure, that so you may (when you die) be numbered among those little ones which Christ took in his Arms and blessed. O

Obedience is the Crown of Youth, and in
all God accepts it before Sacrifice.

Obey not through fear, but love, and so
God will bless you, and you shall see many
happy dayes.

Sad Examples of the untimely ends of Chil-
dren, disobedient to their Parents.

THE first in Holy Writ that I find dis-
obedient to his Father, and to despise
him, is Ham, the Son of Noah the Patriarch ;
who beholding his Fathers nakednesse, de-
spised and scoffed at it, holding him that
gave him a being next to God, in derision ;
of which he and all his posterity intailed a
curse, for ever to be servants and slaves to
his Brethren and their Seed, and to have no
portion in the Inheritance of his Father ;
wherefore Josephus is of opinion, that be-
coming a Rungate in the Earth, in process
of time, his own children arose up against
him, and slew him.

The second example in Scripture, is of
Phineas and Hophni, Sons to Eli the High
Priest ; who in despight of their Father, li-
ving licentiously, despising him & disobeying
his commands, they both in one day fell by
the sword of the Philistines. At what time
for

(For their wickedness) God suffered the ~~ant~~
of his Covenant to be taken , and old E
their father, who had been too tender toward
them, to fall back and break his Neck.

The Third is of Absalon, who under
mining the Throne of a too indulgent father
conspired his death, and rose in Rebellion
against him ; but what ensued ? He was
caught by Gods Divine hand in an Oak, and
there (whilst he was hanging) thrust through
by Job, and cast into a deep Pit.

The fourth is of Adonija, who casting
all tyes of Duty and Obedience, usurped his
fathers Throne, whilst he was yet alive ; but
what was his end ? He was slain by the
Sword of King Solomon. Now have the
Examples of our later days been less dread-
full ; for few Youths that have been executed
for Robbery, or such like Crimes, but at the
place of Execution sadly confessed, that they
obedience to their Parents , and falling in
evil company, brought them to their untimely
ends.

A Prayer in Sicknes, or at the point of Death
O Holy and most Gracious Lord and Saviour
 our Jesus Christ ; in whose hands the
 souls of the faithful are layed up till the day
 of Recompence ; have mercy upon the soul
 and body of me thy poor and afflicted ser-

rant ; O spare me a little, that I may recover my strength before I go hence and am no more seen ; cast me not away in thine anger, nor forsake me when strength fails ; let not thy hot displeasure burn against me, least in a moment I am consumed ; nor turn away thy Amiable countenance , but be thou my physician , (O thou Physician of souls) let thy precious blood wash and cleanse me from Iniquitie , that so whether I live , or whether I dye, I may be thine ; and through thy grace be added to make up the number of thy Elect ; Even so be it Lord Jesus, Amen.

A Prayer for young People.

Lord regard my tender years , and accept in good part these my early sacrifices of praise and thanksgiving ; that I most humbly offer to thy Holy Name ; strengthen and support me O most merciful Father , that as I grow in years I may grow in Grace, and the knowledge of thy Divine will ; that so when I have with patience passed through this troublesome World, I may arrive at the place thou hast prepared for all Saviours that love and fear thee : and this I beseech thou wouldest grant me, not for my own sake, for I am unworthy of the least of thy mercies ; but for the sake of my blessed Saviour Amen.

A

*A Prayer and Thanksgiving after the receiving
the Holy Communion.*

Most merciful Father, we render unto thee all thanks, praise, honour, and glory, for that it hath pleas'd thee of thy great mercy to grant unto us miserable sinners so excellent benefits and privileges, to be received into the fellowship and company of thy dear Son Jesus Christ our Lord. Yea, by his means we are thy adopted Children, and he is made our elder Brother. O Lord, we come nearer than so: He is our Head, and we are the Members of thy mystical Body. And all this proceeds from thy gracious goodness, and compassion. For thou hast delivered him to death to give life: Thou hast made him a Sacrifice for the necessary food and nourishment of Souls; thou gavest way to the piercing of his sides, from whence issued water and Blood, that we might know how we came clean from our sins, and redeemed from damnation. Yea, O Lord God, thou hast present us in this Sacrament that whole Tragedy of his passion, that we out of Sorrows might cover Joys, out of his Groans might be comforted, and out of his death be presented a life everlasting: we beseech thee, O Heavenly Father, to grant us this request, that thou never suffer us to become so unkind as to forget such worthy Benefits, but rather make a constant remembrance of them in our hearts.